

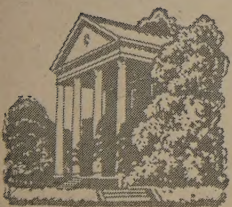
CHRISTIAN EDUCATION

FINDINGS

NOVEMBER 1956



All things come of thee, O Lord, and of thine own have we given thee.



- 3 On Thanksgiving Day, Remember the Indians
- 5 Christian Education in England
- 10 Stop, Look, and Listen!
- 16 Drama in the Church

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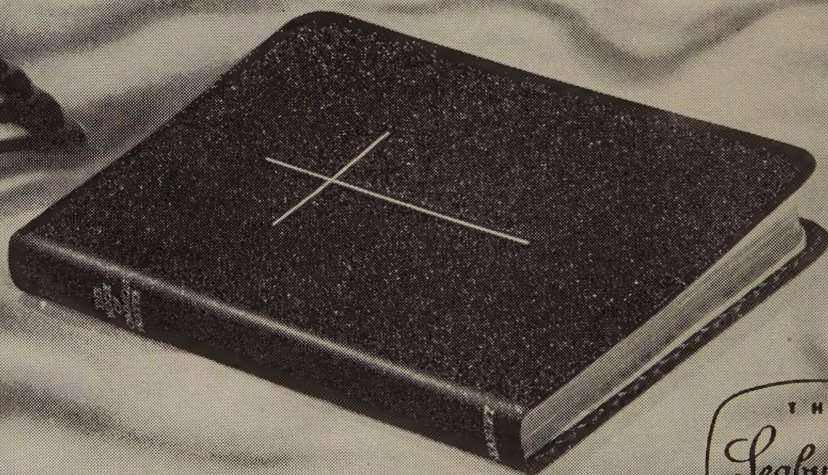
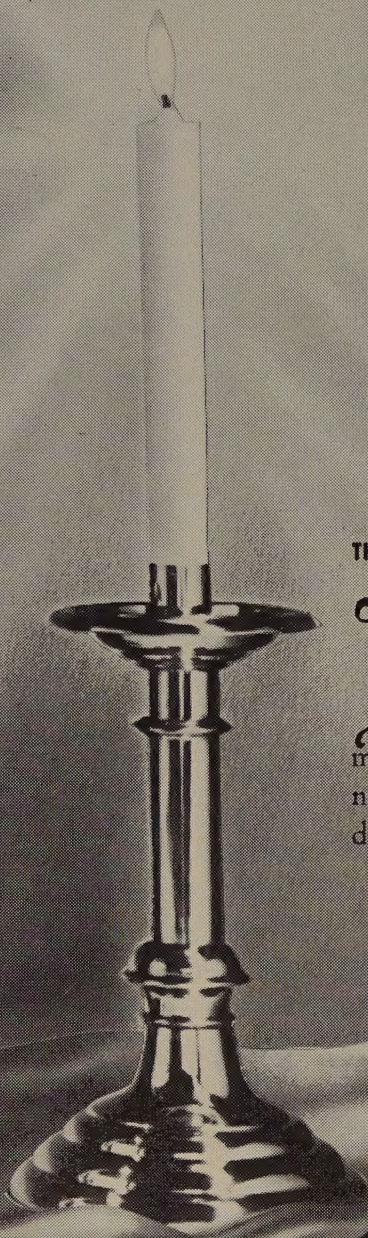
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● Teacher Training Needed

Last year I taught the seventh-grade course in the Seabury Series for a half year, and then had to shift into helping with the confirmation course. So far as my knowledge now goes, let me say that I believe the course will be successful if parishes will insist that their teachers take training courses in background and methods. Our teachers have been so long accustomed to manuals containing the materials, Sunday by Sunday, that it is going to be difficult to get them used to the idea of planning their own sessions.

I found that, in the seventh-grade course, it would be difficult for me to start unless I could know the state of the boys' knowledge and what they wanted to know — in short, *where they were*. I sent letters to all the parents, about three weeks before the opening of school, explaining the course and asking them to tell me what questions their sons had been asking about religious matters. Ten out of fourteen homes responded, and I received from them some most interesting inquiries. The boys did not know this, but I also asked them to hand in *their* questions — with equally interesting results. Upon the basis of all these questions, I started.

Nelson R. Burr
Washington, D.C.

Editor's Note: "Stop, Look, and Listen," an article in this issue, refers to the importance of class planning in relation to the ongoing experience of a class and also to the need for reaching children "where they are."

FINDINGS

Department of Christian Education

THE NATIONAL COUNCIL OF THE
PROTESTANT EPISCOPAL CHURCH

Published Monthly except July and
August by The Seabury Press

Edited by the staff of the
DEPARTMENT OF
CHRISTIAN EDUCATION

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THE REV. DAVID R. HUNTER

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CHRISTIAN

EDUCATION

FINDINGS

Contents for November 1956

Volume 4, Number 9

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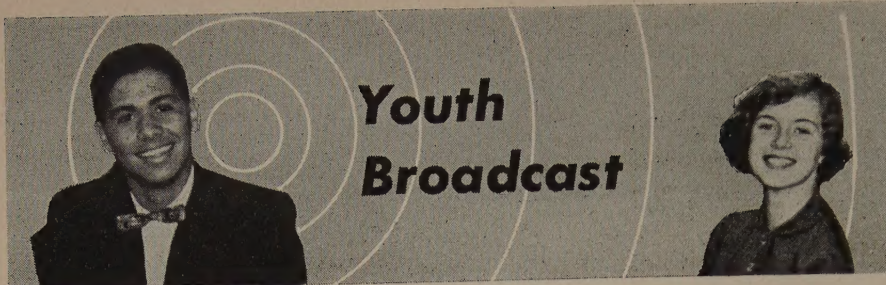
- 3 **On Thanksgiving Day, remember the Indians** admonishes *Esther Pierce, a parish Director of Christian Education, who points out that reconciliation with the Indians was one of the Pilgrims' chief reasons for thanksgiving.*
- 5 **Christian education in England** is marked by an active affirmation of the fact that children as well as adults need a firm faith for their daily living, *Dr. David Hunter discovered this summer.*
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- 16 **Drama in the Church** may be due for a significant revival when "Great Christian Plays," described in this article, is published on November 15.

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Cover picture: *St. James' Church, Keene, N.H. Photograph, Granite State Studio.*

CHRISTIAN EDUCATION FINDINGS is published every month, except July and August, by The Seabury Press, Inc., at Greenwich, Conn. Entered as second-class matter at the post office in Philadelphia, Pa. Subscription rates: single subscription, \$1.50 a year. Bundle subscriptions, 10 or more copies to one address, \$1.00 a year a copy.



An Analysis of Undenominational Youth Groups

If a weekend visitor to almost any American city looks over the church pages of its newspapers, his attention may be caught by display advertisements of a youth rally. Usually the rally is scheduled for Saturday night in the municipal auditorium, convention hall, or any other hall large enough to accommodate several thousand. An inquirer among the rallying youth may discover that they are nominal or lapsed members of the churches. He may also discover that the young preacher, choristers, pianist, organist, and others up front, are playing to a full house. Although older people are often present, the rally is clearly not for them. The emphasis is on youth.

Who sponsors these rallies? In the last quarter of a century a number of non-church youth movements have sprung up throughout the United States. Many of them now carry on nationwide work and influence. It is right to call them movements for they are moving thousands of young people out of the churches.

Adult-Directed, Youth-Centered

Four of these national undenominational youth movements have aroused widespread interest. They are the Youth for Christ, Word of Life, Youth on the March, and Young Life movements. All have national headquarters, national directors, and annual budgets ranging from a quarter to half a million dollars. Although these movements are undenominational organizations, they consider themselves to be interdenominational, which in a grim sense they are, for they depend for financial support on young people and adults who are or have been affiliated with organized churches.

The movements are adult-directed, youth-centered. They are sponsored, managed, planned, promoted, and financed mostly by adults, but they focus their action on youth. What is the secret

of their success with young people? All have directors who display superior organizational skill. All have glamour-type personality leaders and carefully planned and timed programs. All circulate professionally prepared promotional materials and aim radio and television broadcasts to wide audiences. Three emphasize summer camps and conferences; the fourth has so-called "million-dollar" ranches for summer work. All run training centers, one has a college, and one supports fifty-six foreign missionaries.

Special provisions for teenagers are made at the high-school level: Young Life has its "Young Life Clubs"; Youth on the March has its "HIM Clubs"; Youth for Christ its "High School Bible Clubs"; and Word of Life its "Hi-B.A. (High Born Again) Clubs."

What Do We Lack?

The purpose of this report is neither to enumerate the strength of these movements nor to call on the Episcopal Church to outdo them. Its purpose is to shed a little light on a problem that seems to be tormenting many clergy. To put the question bluntly, "What have they got that we haven't?"

In the last twenty-one years, three attempts have been made to organize and sustain a youth movement within the Episcopal Church. The first was the Council of Representatives of Youth Organizations. The purpose of CRYO was to gather the YPSL's, YPF's, and other parish youth groups in the Church into one national movement. CRYO was succeeded in 1941 by UMCY, the United Movement of the Church's Youth. In 1953 the National Youth Commission recommended that the nationwide association be known as Episcopal Young Churchmen. In 1955 EYC met in convention and, through resolutions framed by the House of High School Students, drew the guide lines for the work of the Youth Division. The same generation that saw these youth movements succeed each other within the Episcopal Church saw many similar movements outside the Church begin, continue, and prosper. Why?

The four undenominational movements emphasize two things we may overlook to our loss. One is the public testimonial. We are not asking for that here. However, one may call to remembrance the fact that the Episcopal Church has had a better witness than these public testimonials from the beginning. If you are not hearing it, then listen again to the liturgy or let the word of God speak to you through the propers for Holy Communion or through the psalms and lessons for the Offices. Can we hear, accept, and share that Word to the extent that we dare to be living witnesses to young people and enable them to make their own witness?

Young people everywhere are saying that the Church seems to be a society of adults into which they cannot enter as fully accepted members until they, too, are adults. This is an old complaint. When our Lord rebuked the disciples for turning chattering youngsters away, He attacked it directly. Is our lack of power to witness to youth a factor in their withdrawal? Are we failing to hear what they are trying to say?

The Good News

The other thing which may explain the strength of the non-church youth movements is evangelization. If we mean to serve the Church's youth, we must go after them early and stay with them late. To this end the Youth Division recommends beginning a parish youth program on the Sunday after the opening of public schools with the corporate act of Holy Communion for All Young Churchmen. Can anyone find a more eloquent proclamation of the only good news there is for evangelization than that which is given in Holy Communion? Let the youth of the parish gather at the altar rail. They will have come to the true source of their life, for by the power of the Lord and Giver of Life they are receiving the redemptive gift of the Body and Blood of Christ. Is this not more than any youth movement outside the Church can claim to offer?

Finally, it is worth noting that not one of the four non-church youth movements follows the same program today it originally set up. If any of us are annoyed because youth seem to be moving away from the Church, we might do well to review and revise what we are doing already — or leaving undone. The real need is for us to go after them with the grace of our Lord, Jesus Christ, to renew in them the love of God, and to sustain them in the fellowship of the Holy Ghost.

— RICHARD L. HARBOUR

On Thanksgiving Day

REMEMBER THE INDIANS



The former editor of preschool materials for the Department of Christian Education and author of three storybooks for kindergarten children is now Director of Religious Education at Holy Trinity Church on the upper east side of Manhattan.

by Esther Pierce

Thanksgiving is a holiday firmly rooted in the history of the American people. Its source is a very specific event which happened in history at a specific time. Every child knows the story of the Pilgrims. The quality of the Thanksgiving celebration itself, however, has little to do with the events that gave birth to the first Thanksgiving Day.

We all like good food, and the dinners we sit down to on the fourth Thursday in November are in themselves reason for thanks. But this is hardly the kind of gratitude our forebears knew when, after months of hunger, hard labor, and fear, they brought home their harvest and knew the beginnings of security. And they had another, vitally important reason for thankfulness that all but escapes us today: it was gratitude that friendship had been made with the Indian enemy.

Christian education is concerned with what is happening now, in the present. It is necessary to remember the past, but that is not enough. As we in parishes prepare for Thanksgiving, we need to think about

what we are preparing for and why. Are we to follow meekly in the steps of those who attend a football game, cook a big meal, and retire with bicarbonate of soda? Or can we make this festival an opportunity for growth and new experience? What is there about Thanksgiving that has a special meaning for us today?

The general attitude and response of gratitude is one all children experience from early infancy. When hunger pangs are appeased or diapers changed the infant, whether consciously aware of the fact or not, is genuinely grateful! As children grow we teach them to say "thank you" when they have had an experience of gratitude. Sometimes, unfortunately, we have to teach them to say "thank you" when they have not had such an experience! This is a discipline necessary for social living. Even when Junior is far from thankful because his pest of a sister has passed the bread, it is well for him to remember that he probably should be. As we insist on a minimum of politeness, we work toward creating situations that bring forth a spontaneous and heartfelt, "Gee, thanks." And as a child



In a chapel service at St. John's Church, Norwood Parish, Bethesda, Md., children participate in one of the many kinds of offerings we make on Thanksgiving Day. Another, the author reminds us, is our God-given ministry of reconciliation. (Photograph by Frank T. Lyman)

grows, we help him to add a new dimension to his thanksgiving: the realization that God is the source of all we are thankful for.

In church school classes children are often to be found talking about the things for which they are thankful. These things are then collected into a prayer of thanksgiving to God. We fall into a "count your blessings" mood and feel that, after all, we do have a lot to be thankful for. This is as necessary as the social discipline of saying "thank you" to people who do things for us. It is a good and useful learning experience for children to remember how much they have to thank God for. Our problem, as adults, is that in our approach to Thanksgiving Day we seldom go any deeper than this, even though in many parishes we share food with those less fortunate than we and hold a service in our church bestowing a liturgical blessing on the national holiday. Perhaps we do not often live closely enough to each other or to our community to look more deeply into the meaning of Thanksgiving.

A sincere and spontaneous celebration of Thanksgiving is less of a problem for those who live in rural areas and know what it is to grow their own food and rejoice in the results of their labor. The urban and semiurban parish, let's face it, cannot in any way simulate this kind of experience. But what of the often overlooked, but equally important facet of the original historical event, the reconciliation with the Indians? Who are the "Indians" of today, and what do they have to do with the life of the parish?

I believe it is in this area that we can seek and find a growing experience of Christian thanksgiving. Rather than a placid gratitude for what we have already received without too much effort on our parts, can we not look at what has been won through

conscious effort and hard labor, or prepare to put effort and hard labor into such an area? Without a doubt, many of our young people are the "Indians" of today. Their need is to find trust, discipline, and reconciliation somewhere. For instance, the work of several clergymen in New York City was recently effective in bringing them into contact with the gangs in their neighborhood. As a result, young people who had little faith in adults and little respect for adult authority were willing to accept help and advice from a mediation board that was successful in averting widespread tragedy. Will your parish ever know the heartfelt prayer of thanksgiving for this kind of effort?

On a less dramatic level there are the tensions and alienation within every parish family itself. Do we put up with these, or do we make a determined effort to resolve them? Every church school teacher knows what it means to help a group of children learn to get along together. Growth in relationship is a cause for thanksgiving.

Or what about minority groups in the community? Are we so busy preserving our own organizations and activities that we become an island unto ourselves? What kind of witness is your parish making? Through what channels can it work to bring about healing and unity between groups of people who fall so easily into the pattern of prejudice and snobbery?

Our service on Thanksgiving Day or the Sunday following brings together, at the altar, two symbols of thanksgiving which are only reflections of the ancient Christian symbols of food and fellowship. The historic event of the first Thanksgiving Day celebrated by the Pilgrims is only a reminder of what the Church has always tried to teach. It is our faith itself that leads us to see the deeper meanings of Thanksgiving. The Epistle for the day, taken from the first chapter of St. James, commands us to be "doers of the word, and not hearers only . . ." At Thanksgiving time let us take stock of ourselves, being grateful for food, family and friends, but let us remember, too, that much hard labor is ahead before we can know the fruits of the harvest of healing and reconciliation.

Suggested prayers for Thanksgiving time are:

- For Christian Service (Prayer Book, pp. 43-44)
- For Social Justice (Prayer Book, p. 44)
- For Every Man in his Work (Prayer Book, p. 44)
- For Fruitful Seasons (Prayer Book, p. 39)
- Thanksgivings (Prayer Book, pp. 50-53 as appropriate)

Suggested hymns are:

- 137, Come, ye thankful people, come
- 138, We plow the fields, and scatter
- 322, Jesus, good above all other
- 496, When wilt thou save the people?
- 498, Where cross the crowded ways of life
- 501, O Lord, and Master of us all
- 548, Creation's Lord, we give thee thanks
- 563, He who would valiant be
- 276, Now thank we all our God

Christian Education in England

A session of the International Summer Courses for the Clergy held at St. Augustine's College, Canterbury, was devoted this year to Christian education. Dr. Hunter, Director of the Department, lectured on Educational Method in Relation to Theology.

by David R. Hunter



Leaders of the Children, Youth, and Adult sections of the Church of England Council for Education with whom Dr. Hunter conferred this summer. Dr. Hunter is second from the right in the front row.

What are the English doing about Christian education? How do they react to our program? Three weeks in the British Isles do not provide exhaustive answers to these questions, but my particular three weeks during the summer of 1956 firmly established some impressions which I believe to be valid. Two weeks of this time were given to teaching at St. Augustine's College, Canterbury, and they were preceded by a valuable week spent in becoming acquainted with education leaders in several parts of the country. Both experiences were exciting and enriching, especially the latter with its special relationship to my principal responsibilities in the National Council. Each sustained the impressions created by the other, which enabled me to come home with much more clear-cut conclusions than expected.

Educational practices in the Church of England may be stodgy but, if so, not much more so than here, and the English have the great advantage of being ready to acknowledge their stodginess. In one sense they are bogged down in a mass of committees which are exceeded in their formality only by the prosaic formalism of the resulting pronouncements, and the pronouncements themselves result in the creation of additional committees. (Who said Americans were committee crazy?) Yet there is a ferment at work

in the Council for Education and among a number of concerned bishops, clergy, and laity which can produce changes in the next decade approaching if not surpassing what we have known here during the last ten years. These changes are already in progress and will soon become quite apparent to observers from abroad.

Operation Firm Faith

In addition to a survey which may change the structural pattern of the Council for Education (and could provide a new organizational approach to the problem of parish education, a function not unlike that served by the reorganization of our Department in 1946), there is a promising project in progress in the Church of England known as Operation Firm Faith. Stemming from the Children's Council and strongly backed by the bishops, this church-wide project is shouting forth two basic facts of Christian education:

1. That children's worship and instruction must be considered in the setting of their family life and worship;
2. That children belong to the family of the Church and are not merely members of a Sunday school or weekday organization.

**... the new emerging
hopes of Christian educators in England
closely parallel our own**

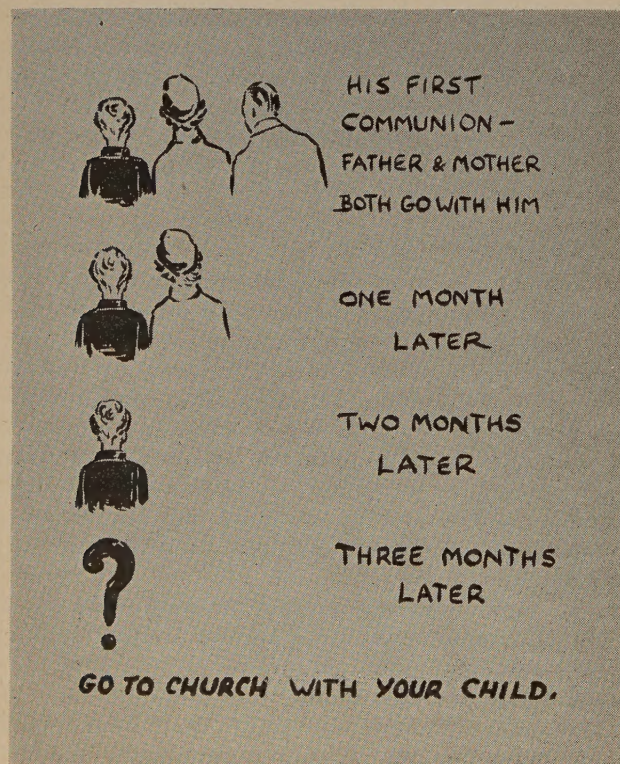
The objective of Operation Firm Faith is to stir up the conscience of Church people about the simple fact that children as well as adults need a firm faith for their daily living, a need to which the Church must respond. To this end there is a very real increase in the practice of public Holy Baptism and family worship in the Church. The Parish Communion attended by families and followed by a parish breakfast is spreading. The Sunday school is increasingly being used to prepare children for Prayer Book worship.

Readers will notice the degree to which these emphases parallel some of the church-wide practices which were stimulated by the College of Preachers Christian education conferences in this country.

Warm Response

There was a heartwarming positive reaction to the changes being introduced in our own country. The predictions of some, including a few fears of my own, that the English would find our program too advanced, too active, not sufficiently traditional in its procedures, were quite inappropriate. They responded to the basic theology of our program because they recognized it as their own, and their leaders quickly saw the relationship between our objectives and the new emerging hopes of their own planning.

This poster is being used in Operation Firm Faith, a project of the Children's Council in the Church of England.



This became particularly apparent at Shallowford House in Staffordshire where I spent two days with twelve selected leaders of the Children, Youth, and Adult sections of the Council for Education.

Two much larger conferences for clergy and teachers were held in London and Leeds, with the one for the northern part of England characteristically exceeding the southern one in active response, but the Shallowford conference offered the first opportunity for a sustained give and take which revealed our ability to agree on the necessary tasks and objectives of Christian education.

Much the same response came from the thirty clergy and lay workers in my class at Canterbury, where representatives were present from seven countries and five different branches of the Anglican Communion. "We wish like everything we could do this in India," said the Rev. S. K. Chatterjee of Calcutta, "but we can't. We are too poor." As we proceeded, however, it became apparent that one's state of mind and objective in Christian education could change without a concurring change in one's pocketbook, although certainly India, and even England, are in a much more difficult position than we in finding the funds to build a strong national program.

Day School Education

The Education Act of 1944 in England has resulted in a program of religious education in state-supported schools which, with all its limitations, is a valuable adjunct of the Church's total educational program, surpassing anything now possible in our nation. By this Act every school, whether maintained solely by the state ("county schools") or established by the Church or other agencies and aided by the government ("voluntary schools"), begins its day with collective worship and must provide religious instruction, although students may absent themselves from the religious portions of the program for reasons of conscience. The religious instruction is based on a syllabus designed to introduce the child to important aspects of the Old and New Testament, the idea of the Church, and the main doctrinal emphasis of the Bible. Some of the courses are developed from a base of theology, others from a Bible base, and a few along lines which seem to be directed by various stages of child development.

In general it was my experience that clergy and school men alike felt that this provision for religious instruction was valuable and worth retaining. The danger is that parishes and the Church as a whole will accept this content-centered program, good as it is, as discharging their educational responsibilities without taking care to build a strong program within the parish to nurture people in the life of their own parish family.

The English have open and inquiring minds about our readiness to make use of the insights in group work obtainable from the social sciences. They are not as prone as some have been to distrust such insights before ever examining them. It was at their request that I conducted four evening sessions on the subject



Canterbury Cathedral. St. Augustine's College, the Central College of the Anglican Communion, stands almost within its shadow. Photograph courtesy Ewing Galloway.

at St. Augustine's. As a result of these sessions and our earlier conference at Shallowford, plans are under way, initiated by the British themselves, to hold a laboratory on the Church and Group Life in England which will be staffed by leaders from our own Church. In all probability this will occur in 1957 as an integral part of the special laboratory project started last January by this Department. If the English laboratory is held, the cooperation of the Church of England will be such that our Church will not have to invest more in it than we do in a lab of our own.

Freedom to Change

Ten years ago our Church was in the happy position of being unusually free to consider a new and redeepened approach to Christian education because we were unhampered by any existing curriculum which had to be protected. Despite the lack of an official curriculum, however, it was still common to defend local practices and programs and thus resist extensive change. England is in the uniquely happy position of having neither retarding factor to any extensive degree. They have their curriculum materials, but they are long since tired of them, and to an amazing degree they show no sign of being under compulsion to protect the status quo in Christian education. While the British are not particularly quick to embrace a new proposal, probably no quicker or slower than our own people, it was ever so apparent that they are unusually free of the very human desire

to exaggerate the importance of what they have.

It is easy either to see the people of another nation through rose-colored glasses or just the reverse, but I was not able to shake myself of the belief that two down-to-earth experiences which were mine in Britain were characteristic of the soundness and the gentleness of our mother nation. En route to the Shallowford conference I was driven at a brisk clip through town and countryside by the able head of the Children's Council. She even dared twice to pass the same motorcycle patrolman, a feat rarely risked in our land. Whereupon she was shortly stopped by the patrolman who greeted her most graciously as follows: "Madam, I have followed you through the last two towns where you were driving at a speed well above the limit, and you will pardon me if I respectfully ask you to drive with greater care and with respect for the law." And therewith he departed.

On this same drive and with the patrolman hardly out of sight, our car sputtered to a halt completely out of gasoline. We had scarcely stopped when a lad on a motorcycle answered our hail. Back he went to his nearby home for a portable tank and then ahead a couple of miles to purchase two gallons of fuel for us. And when it was all over he stoutly refused to accept a tip for his services.

The British are sinners like the rest of us, but they are good-hearted sinners who possess a charm and a strength beyond what seems to be normal in many other places.

The Authors' Committee

by John Heuss

The former Director of the Department of Christian Education and present rector, Trinity Parish, New York City, tells the story of how scholars of the Church worked together to produce the Church's Teaching Series.

One of the strange things about the national work of the Episcopal Church is the fact that its interest in missionary work early outstripped its concern for the education of its people. I believe ours is the only large Christian group in America of which this is true.

When the General Convention of 1946 recognized at last the need for a strong educational program, it created within the National Council a Department of Christian Education. This Department had not been in existence very long when it became apparent that no satisfactory teaching materials could be developed for children, youth, and adults until the Episcopal Church possessed a series of basic books which set forth what the best scholars in the Church agreed to be the Church's teaching. Bishop Wittmore had earlier recommended that such a "corpus" of teaching be produced.

At this juncture our concern was not in the realm of educational theory or teaching methods. We knew that before such decisions could be made we had to have some general agreement about what the Church should teach. Accordingly, in 1948, I invited a small group of well-known Church scholars to meet at Church Missions House to discuss the question. Some were teaching in various seminaries; others were engaged in different aspects of the Church's work. They were deliberately chosen because they represented differing Churchmanship traditions. All were experienced, mature, and respected men. I prayed that they could work together in mutual harmony.

In this first group were the Rev. Robert C. Dentan, then of the Berkeley Divinity School; the Rev. Powel M. Dawley and the Rev. C. Kilmer Myers of the General Theological Seminary; the late Rev. Stanley Brown-Serman of the Virginia Seminary; the Rev. Frederick Q. Shafer, then Chaplain of Bard College; the Rev. Canon Theodore O. Wedel of the College of Preachers; and the Very Rev. James A. Pike, then Rector of Christ Church, Poughkeepsie.

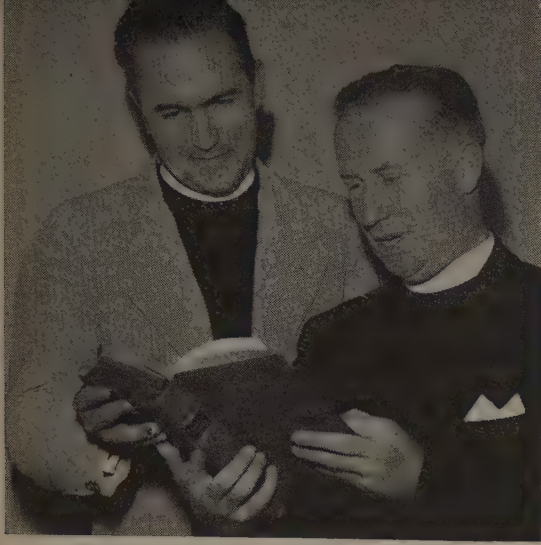
It was decided at this meeting to write six books

and call them "The Church's Teaching Series." Dr. Dentan was assigned the task of writing Volume I, *The Holy Scriptures*. Dr. Dawley undertook to write what was later called *Chapters in Church History*. The Rev. W. Norman Pittenger was added to the Committee to collaborate with Dean Pike in writing *The Faith of the Church*. In time, the Rev. Massey H. Shepherd, Jr., joined us to become the author of *The Worship of the Church*. It was arranged to have the late Dr. James Thayer Addison collaborate with Powel Dawley on *The Episcopal Church and Its Work*, and a final volume on Christian ethics was projected.

In 1952, Dr. David Hunter, the present Director of the Department of Christian Education, took over active leadership of the Authors' Committee. Under his guidance the final two books in the series have been completed. The last of these proved the hardest to write. Several manuscripts were produced, but failed to satisfy the Committee. The Rt. Rev. Stephen F. Bayne, Jr., Bishop of Olympia, has at last completed this work and his book, *Christian Living*, will fill a great need. I had expected that the volumes on theology and worship would be the most difficult books to write. It turned out that there is far greater unity in these areas than there is in how a Christian is to apply his religion to daily living.

Over the past eight years there have been a number of additions and changes in the membership of the Committee. Those who have served in addition to the original group are: the Rev. William A. Spurrier of Wesleyan University; the Rev. Thomas J. Bigham of General Theological Seminary; Mrs. E. Townsend Look; the Rev. Reuel L. Howe of Virginia Theological Seminary; the Rev. Frederick W. Dillstone, formerly of the Episcopal Theological School; the Rev. Howard H. Hassinger of Seabury-Western Theological Seminary; the Rev. Albert T. Mollegen of Virginia Theological Seminary; the Rev. Das Kelley Barnett of the Episcopal Theological Seminary of the Southwest; the Rt. Rev. Arthur C. Lichtenberger, Bishop of Missouri; the Rev. Canon V. O. Ward, formerly of the National Department of Christian Education; Bishop Bayne; the Very Rev. John B. Coburn, Dean of Trinity Cathedral, Newark, New Jersey; the Rev. Joseph F. Fletcher of the Episcopal Theological School; Leon McCauley, Manager of The Seabury Press, Inc.; the Rev. Charles W. F. Smith of the Episcopal Theological School; the Rev. M. Moran Weston, National Department of Christian Social Relations; the Rev. C. William Sydnor, Jr., Division of Curriculum Development, National Department of Christian Education; the Rev. John B. Midworth, Laboratories on the Church and Group Life, National Department of Christian Education; and the Rev. David R. Hunter, Director of the National Department of Christian Education.

During the busy years when the first four books were being written, the Committee met on Saturdays at Church Missions House about every six weeks and did most of the other work in their spare time. The author assigned to a book would write as much as he could between meetings. His manuscript was mimeographed in time for the next meeting. Instead of just



Dr. Heuss, right, and David R. Hunter, his successor both as Director of the Department and Chairman of the Authors' Committee.

A Special Children's Division Advisory Service

by MARY LOUISE VILLARET

Since the spring of 1949 the Children's Division has offered a service to church schools in the selection of course materials. Known by various titles such as *Suggestions for Interim Curriculum*, *Interim Church School Study Courses*, and *Recommended Church School Study Courses*, the yearly list was provided initially to assist in the choice of materials for the interim period until the Seabury Series courses were published. In each of the eight years since the list first appeared, a committee has been appointed to recommend courses. Both clergy and directors of Christian education have served on the committee. Their work has consisted of reviewing and evaluating materials, and, on the basis of (1) content, (2) the needs of the age group, and (3) teaching aids, courses have been either recommended or excluded from the list.

hearing general criticisms, the author would read every word to the Committee. Criticism, suggestions, and differences of viewpoint were offered and reconciled by the whole group. The constant willingness of every person to consider what others had to say and to seek a solution acceptable to corporate wisdom was a tribute to the caliber of the men who worked on this project and also to the real unity in the thinking of the Church.

In its first year the committee had to face the job of evaluating all existing courses. In subsequent years it has reviewed new courses, re-evaluated some that were previously excluded, and reconsidered the list of the preceding year. Thus, the list of recommended courses has been developed from year to year.

When finally the Committee had completed a manuscript which it found acceptable, the final test began. The next step was to send it out to a large number of Churchmen who included bishops, priests, and lay people. The suggestions and criticisms thus received were invaluable to the Committee. After the Committee had made whatever changes were deemed necessary, the Department was certain that it had an authoritative book ready to be published.

This year the recommendations for grades not served as yet by the Seabury Series were included in the *Preview* distributed to all clergy, and the entire list was made available free of charge to all who requested a copy. Prior to 1956 each parish priest was sent a sample copy covering all grades, and other copies were sold at either 25 cents or 50 cents. Since May of this year the Children's Division has distributed 565 copies. Those using the list are the parishes and missions not yet ready to use the Seabury Series courses or those that do not desire to do so. Their church schools represent a sizable proportion of our total church school enrollment, and as such must be offered all the assistance that the national Department can provide.

What is the significance of this effort which has taken eight years to complete? First, the Episcopal Church is the only section of the Anglican Communion which today has a collection of basic teaching about its beliefs and work. Second, this collection is not the work of an individual or a party. It represents the best in corporate scholarship which our Church has to offer. Third, for the first time there is available to clergy and lay people a series of books which set forth the Church's most important teaching. Fourth, it has provided the Department of Christian Education with an acceptable content which it can reliably weave into all other materials which it produces.

Recommended for the consideration of church schools that choose materials from the list are courses published by Episcopal, Baptist, Congregational Christian, Methodist, and Presbyterian U.S.A. houses. An added feature of the 1956-1957 list is a chart, which, by columns, shows at a glance those courses for each grade that are produced by "Episcopal" publishing houses and those that are produced by other, or "non-Episcopal" publishing houses. Thus, a rector, a superintendent, or a teacher is enabled to see quickly the source and nature of the courses from which a choice is to be made.

For me it has been an experience which stands high above any of the happy experiences I have had in my ministry. It was not only a post-graduate seminar led by some of the finest minds our Church has produced in this generation, but it was a heartening example of the unity in the Faith which is shared by those who know most about it. The whole Church owes a tremendous debt to the persons who gave freely of their knowledge and their time in order that we and our children might be better informed about the Mighty Acts of God and about the Church which is entrusted with making His salvation possible.

Although the recommendations were made originally to serve church school leaders in an interim period, present plans call for the indefinite continuation of this advisory service. If the whole Church is to be served, assistance must be provided to all who are engaged in Christian education, whatever their philosophy or program of education may be.

To listen only with our ears is not enough, as these teachers at St. John's Church, Stamford, Conn., are aware.



Stop, Look, and Listen!

by H. Neville Tinker

Advice and encouragement for teachers
who are willing to teach
while they are still learning

Teachers, whether you are new members of your church school staff or have had long experience, the old-fashioned crisscross sign at railroad crossings has good advice for you. Stop, look, and listen!

In order to go ahead with confidence that you and your class will have a growing experience of God in your lives together, you will often need to stop the kind of deadly routine in which we are all so often caught; you will need to look with fresh curiosity at our Lord as the Way and at our children as they really are; and you will need to listen to those same children and to the adults associated with you in the adventure of teaching. This is a way to see and hear God.

"You mean," said one teacher who was being introduced to what was, for her, a new way of teaching, "I should stop for 'the pause that refreshes'?" Exactly! To break the routine of daily chores is the privilege given to those who renounce the notion that a teacher's preparation for next Sunday's class may be done in a few minutes on Saturday night; to those who want to substitute a real sense of accomplishment for the dulling routine of looking up a lesson prepared long ago by someone who never knew you or your class.

It is for your own sake, as well as for the children

you teach, that the Seabury Series method requires you to stop long enough to plan your own classes. Of course help is provided or else you, like most teachers, would not dare try. But are you willing to admit it is also for God's sake that you are asked to do this kind of teaching? For He will be able to work better through you, in your home and elsewhere, as a result of your effort to know your church school class well enough to plan for them yourself.

Stop to Plan

The directions for using the Seabury Series say something like this: "Stop long enough to read your teacher's manual from cover to cover before you teach the first class. Then read every page again several times a year. Be sure to read, too, the reader or resource book you are to give the children to take home." These books are designed to help you find your direction, know where you are going. The over-all goal of Christian teaching is so to lead a class that the children experience God's redemptive love now, in the present circumstances of their lives, and as a result of that experience, respond to Him, now, in the way they live with their fellows. This means that the children of your class will determine the special goals not by their whims or trivial interests, but by

their genuine needs. Whether or not they are aware of it, your aim will be to work with them where they are. This often means you will explore a whole area of life in which they face problems and concerns.

Look Where You Are Going

If you stop to look thoroughly at the Seabury Series teacher's manual for the grade you are going to teach, you can know to a significant degree the goals of your class, and the direction in which you will proceed, even before you begin to teach. In the manual are the fruits of much study and careful experimental work. The age-level characteristics of the children of your class are described, for example. These characteristics indicate the nature of the children's religious needs. It is in the light of these needs that the manuals suggest certain kinds of subject matter for study and certain kinds of class activities to deepen the learning experience of both children and teacher.

Each teacher's manual spells out in the editor's words the goals for the course. You can test whether you have stopped long enough to determine your direction if you will write out in your own words what you consider to be the aims of the course. Talk over this statement of purpose with your rector or supervisor. From time to time during the year you can revise your understanding of the over-all plan. With the help of the manual's definition of purpose, test your immediate goals for each class session against the over-all plan for the year.

Furthermore, if you have had a good look at goals, you will be able to see from time to time during the year those little evidences of progress which you need for encouragement. We all realize the value of tests, but since your purpose in church school teaching is far more than the giving of information, you will need to test your class's progress by whether or not the children show evidence of living the real lives of children their age rather than something they think you expect of them. You will also see if you are planning class activities in which they experience, with you and each other, the kind of relationships in which the words of the Church's teaching can be heard meaningfully. Using the words of Bible, Prayer Book, or manual is a little like dressing a child. The clothing should fit. The size and needs of the child are the primary determining factors.

A careful look at the goals of your Seabury Series course will make clear that goals are not places at which you should arrive nor ground that you must cover. They are ways of living. They are areas of operation. They are purposes expressed in human, personal terms. It is well to remember that our Lord did not say, "This is the way," but "I am the way."

Techniques and methods are important. Your teacher's manual tries to help you learn many ways to lead discussion, tell stories, choose among varied suggested activities such as role-plays, field trips, and class projects. Above all, though, the good teacher tries himself to be an immediate resource in the Christian education of his class by his life with the children and by the way he expresses, in word and

attitude, his own convictions without forcing others to agree with him.

A teacher can make himself a better resource for his class by looking at our Lord as the Church is looking at Him in the family service through the propers (the Collect, Epistle, and Gospel) and the appointed lessons. For your own religious growth, read these printed resources every week and ask yourself, "Is there something here that is related to the problems, interests, or concerns of my class?" This very inquiry will help you see the relevance of Christian teaching to life as you yourself live it. You may never use the Bible incident or the aspect of liturgical action which you saw to be relevant, but you yourself will be more useful to our Lord because you have looked at Him through this incident or action and have seen Him as *the way* for you and your children.

To Teach Is to Listen

Every teacher knows he has to talk in class. Most talk too much. They forget they also need to listen. It is not easy to hear what children are really saying, but one of the best ways to become alert to the meaning they are trying to express through their inadequate words and actions is for a teacher to listen to himself. When he knows when and why he spoke, he will know whether he was responding to what the children were saying.

Remember, God is always speaking through you. Through some teachers He can hardly speak except as Demander, saying "You ought." Through others He has more opportunity to say "You can. I love you." The good teacher wants God to speak through him as Reconciler, as one who strengthens and encourages the children. By listening to yourself you can also hear God speaking to you about your own life. Sometimes He makes further demands on you. Often He would encourage you through the good work you may not recognize you are doing unless you stop to listen to yourself.

Every teacher needs a co-teacher, someone who can act on occasion as observer and recorder of what goes on. During some sessions you will let your co-worker lead the class so that you will have an opportunity to increase your listening ability by observing. You will need to make careful plans for listening, for unlike children, who successfully "hear" grownups, adults lose the ability to read children intuitively.

Listen to your rector. This means more than attending monthly staff meetings (necessary as that is), more even than helping him make these meetings significant by increasing your theological and pedagogical understanding. Don't hide your need for his help. Listen to him in several conferences during the year, talk over your teaching experiences, and seek his supervision.

If you are willing to stop, look, and listen, you may go ahead with faith that God will use your incapacities as well as your talents. God has set us in a world where we learn to live by living. So by teaching while we are still learning, and long before we are fully prepared, we may be sure that God will give us and our children a great blessing.

What the Church is teaching week by week

by William Sydnor

Advent I, December 2, 1956

THE THEME AND COLLECT:

"He shall come again in his glorious majesty to judge."

THE EPISTLE. ROMANS 13:8-14:

Salvation (which includes judgment) is very near. The Apostle urges that his readers cast off the works of darkness and fulfill the law of love that they may be worthy in the coming great day.

THE GOSPEL. ST. MATTHEW 21:1-13:

Christ cleansed the temple at the time of His first coming. This is a foretaste of His final judgment of unrighteousness.

PSALM 46:

This is a great hymn of faith. In spite of tumult, upset, and the world's powers and evils, here is deep faith in God who will ultimately be exalted.

PSALM 97:

In flowing poetry God's kingly majesty is proclaimed. The imagery is that of the events at Mt. Sinai (Exodus 19:9, 18; 20:21). The Lord as King is exalted above all gods and is actively on the side of righteousness, as against "the thing which is evil."

ISAIAH 28:14-22:

The poet-prophet says to the people

of Jerusalem: Do not scoff at the possibility of God's judgment. It shall take place.

HEBREWS 12:14-29:

Like the voices from Isaiah and the Psalms, the writer of the Epistle to the Hebrews is telling the Church that God's judgment is very sure. The passage is full of Old Testament allusions — Esau losing his birthright, Cain killing Abel, Moses receiving the Ten Commandments atop Mt. Sinai which is capped with a thunderstorm. Here is beautiful prose dealing with the finality of "the last day, when he shall come . . . to judge both the quick and the dead."

Advent II, December 9, 1956

THE THEME:

The Scriptures contain that which is necessary to salvation.

THE COLLECT:

"Blessed Lord, who hast caused all holy Scriptures to be written for our learning."

THE EPISTLE. ROMANS 15:4-13:

Here is wise advice from the great Apostle. Christians are intended to persevere, and to that end the Scriptures offer the encouragement which will undergird their confidence (v. 4).

THE GOSPEL. ST. LUKE 21:25-33:

This passage is a portion of the Lukan description of the last days. Our concern for the Scriptures goes far deeper than advice about moral living. The Scripture makes men aware of the time when this world will be swept away. In the words of the Collect, Scripture opens men's eyes to "the blessed hope of everlasting life."

PSALM 119:1-16:

This Psalm is a long hymn praising God's law. The first two strophes are appropriate on this day when our attention is centered on the saving grace found in Holy Scripture. "So shall I not be confounded, while I have respect unto all thy commandments" (v. 6). And again, one who will keep his life pure will ever be "ruling himself after thy word" (v. 9).

ISAIAH 55:

The Book of Isaiah is primarily two great prophetic books bound together. The writings of the prophet Isaiah form the principal material in the first thirty-nine chapters. The writings of an unknown poet who is one of the Babylonian exiles (two hundred years after the time of Isaiah) dominate the last sixteen chapters. His poetry sings with the triumph of God's power and glory. Here is the appropriateness of this passage on Bible Sunday: God's word is freely offered to His people. Beware of not taking it seriously, for God's purpose will not be thwarted. The poet carries us from the warmth and appeal of verses 1, 6, and 7 to the sternness of verse 11 almost without our realizing it.

II TIMOTHY 3:

This is a part of the admonitions of an elder Church leader to one who is younger and less experienced. It was written about a hundred years after the Resurrection. The advice is as pertinent for us today as it was then. The last days will be evil and difficult times in which men will be tempted to turn away from the truth of their faith. But continue to hold fast to your study of and faith in the Scriptures. Therein is to be found the truth and therein is to be found the way of salvation.

Advent III, December 16, 1956

THE THEME AND COLLECT:

Ministers are stewards of the mysteries of God and prepare His people for Christ's Second Coming as Judge.

THE EPISTLE. I COR. 4:1-5:

"Judge nothing before the time, until the Lord come," counsels the Apostle. The whole passage is germane to the thought which is central on this day.

THE GOSPEL. ST. MATTHEW 11:2-10:

The passage is a picture of St. John the Baptist who prepared men for Christ's first coming and so might be considered the prototype of ministers who prepare men for His Second Coming.

PSALM 85:

This is a New Year's psalm which was used in difficult times. It contains in verses 10 and 11 one of those scriptural gems with which the Book of Psalms is resplendent. It is appropriate on Advent III because of the words "speak peace unto his people, and to his saints, that they turn not again unto foolishness. For salvation is nigh them that fear him" (vs. 8-9).

PSALM 107:1-16:

This portion of the Psalter is a part of a liturgical hymn used at New Years by individuals who were conscious of God's merciful goodness to the faithful and penitent. Our emphasis on God's judgment must also include this note.

ISAIAH 35:

The passage is probably part of the close of that part of the Book of Isaiah which is most closely associated with the great prophet of that name. It looks forward to the coming day of the Lord when His glory shall be revealed in judgment and salvation. Some of the signs of the dawn of that day remind us of other great scriptural passages we associate with the Advent Season.

I THESSALONIANS 5:12-23:

Respect the ministers who labor among you in the Lord. They admonish, exhort, and encourage you to do that which is acceptable to God.

Advent IV, December 23, 1956

THE THEME:

Look forward to the coming of the Lord in power and glory.

THE COLLECT:

"O Lord . . . come among us, and with great might succour us."

THE EPISTLE. PHILIPPIANS 4:4-7:

The Lord (Ruler of all) is not distant, but near at hand, exhorts the Apostle. Live as becomes this faith.

THE GOSPEL. ST. JOHN 1:19-28:

Here is the last moment of tip-toe expectancy. For generations and centuries the Jews had looked forward to the coming of the Messiah (*Greek, Christ*). Now John the Baptist electrifies his hearers with "there standeth one among you," who is He! How important it is to live a life prepared to receive Him, now as well as then.

PSALM 77:

This psalm expresses the wonder and faith of one who will come in power and deliver His people as He did in former times.

PSALM 110:

This is a king's psalm. The majesty and power of the king are given him by the Lord who rules over all.

JEREMIAH 33:7-16:

Here is a historical document which bears witness to great faith in God's goodness and steadfast love for His people and in His overruling power. It is 586 B.C. The Chaldeans are laying siege to the hopelessly weak city of Jerusalem for the second time in eleven years. The prophet's faith is that God does rule over nations as well as men, and the day will come when His righteous will shall be evident. This historically extraordinary preachment bears eloquent witness to the fact that men in other days have believed and prayed that the Lord will come among His people with great power to help and deliver them. Here on the eve of Christmas we, too, pray for His coming as Lord of all. (See the Collect for the Day, page 95.)

I THESSALONIANS 1:

To the faithful in Thessalonica St.

Paul writes of his thankfulness for the way in which they have received the Gospel, the way in which their lives have been examples to their brethren in other places, thus the way in which they have prepared for Christ's coming and wait for His arrival. They are examples to us, as they were to their neighbors in the first century, because they lived lives which will be acceptable to the Lord when He comes. Advent is the time when we are all called to do the same.

The Sunday after Christmas Day, December 30, 1956

THE THEME:

Christ the Lord has come.

THE COLLECT:

God's only-begotten Son is born.

THE EPISTLE. GALATIANS 4:1-7:

"God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (vs. 4-5).

THE GOSPEL. ST. MATTHEW 1:18-25:

"The birth of Jesus Christ was on this wise."

PSALM 98:

This psalm is a hymn of praise to the Lord which the Christian cannot but see as a description of Jesus Christ Himself. Notice especially verses 3 and 4.

PSALM 138:

This psalm also is seen by the Christian as descriptive of Christ the Lord.

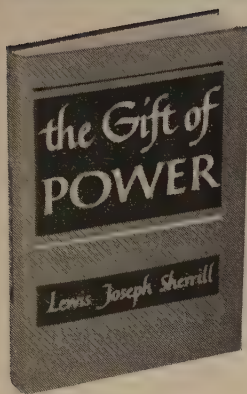
ISAIAH 49:8-13:

This passage is part of a longer poem by that unknown prophet-poet whose work is bound in with the prophecies of Isaiah. The poem vibrates with the singing faith of one who in the latter days of the Babylonian Exile foretold the coming of the Servant of the Lord through whom God would bring about the redemption of Israel.

HEBREWS 2:

Jesus Christ, the Son of God, who suffered and was tempted, is the pioneer of our salvation. He it is who brings many sons to glory.

speaking of Books



The Gift of Power

By Lewis J. Sherrill. The Macmillan Company, 1955. 203 pages. \$3.00

This book is an important contribution to an emerging new philosophy of Christian education which is aware of new discoveries in the study of persons and society and of trends in theological thought. There have been those who have blasted away the old foundations, but Dr. Sherrill is one of the few who have helped in constructing something new to take their place. There is evidence that the new leaven is at work in recent curriculums, administrative policies, and teacher preparation, but in the absence of a comprehensive philosophy these have often commingled inconsistent elements from the old and the new.

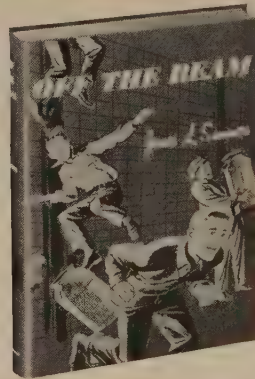
The Gift of Power is a full, rounded statement of educational philosophy which goes beyond any one denomination or series. Users of the Seabury Series will find it adds a healthy dimension to their thinking and a favorable perspective from which to view their own work.

Dr. Sherrill sees Christian education as a contribution to making actual in persons that which they were created to become. He con-

ceives this process as coming to fruition in the encounter with God in the Christian community (the Church), its process that of interaction between persons, its dynamic growing out of the learner's relation to himself and others, and its concern that human selves may enter into the high dignity for which they were created.

(The Rev.) Paul H. Vieth
Yale Divinity School

Off the Beam



By James L. Summers. Westminster Press, 1956. 220 pages. \$2.75

"Why High School?" was the assignment Mr. Harsh had made. Arnold Thompson, junior at San Andreas High, never one to mince words, turned in his essay a bit short of the five-hundred-word maximum. "I've been wondering too," he wrote.

James L. Summers, a former teacher, knows teenagers and their ways. It is a wonderful, believable world he creates, peopled by Debbie-Sue, whom Arnold loves; Mary Lee, who loves Arnold; Jeff Morgan, a sort of junior edition of Marlon Brando; and Mr. Madden, the over-stuffed, six-foot-four high-school principal, who — rumor had it —

was the Lone Wolf's half brother and had wrestled on TV circuits until he had been barred for brutality.

The book is reputed to be written for teenagers. This reviewer, somewhat past that age, couldn't put it down and is strongly of the opinion that *Off the Beam* will open the eyes (and provide plenty of laughs) of any parents or youth group advisers who trouble to read the first page.

(The Rev.) William B. Murdock
Trinity Church, San Jose, Calif.

The Early Church: Studies in Early Christian History and Theology

By Oscar Cullmann, translated by A. J. B. Higgins. Westminster Press, 1956. 217 pages. \$4.50

This book will do much to increase the already imposing stature of Oscar Cullmann. It is a collection of ten articles which originally appeared in European periodicals. The articles cover the wide range of the author's interest. All are stimulating. "The Origin of Christmas" would be of interest to anyone.

Perhaps the most important article is called "The Tradition." In it Dr. Cullmann directs attention to the basic issues of church and ministry versus Scripture as the norm of Christian teaching. While his answers will not be satisfactory to all, he raises issues which must be considered. The book is not easy reading, but it is worth the effort of anyone seriously interested in the origin of Christianity.

(The Rev.) James L. Jones
The Divinity School
Philadelphia, Pa.

EDITOR'S NOTE: The author of the following review is seventeen years old, and she gives us an evaluation of an important book for this age.

Teen-Agers

By Gladys Gardner Jenkins, W. W. Bauer, and Helen S. Shacter. Scott, Foresman & Company, 1954. 288 pages. \$4.50

I think that this is a very good book for teenagers. It deals with the main problems that they have and thus it helps them to understand themselves.

The unit on "Discovering Yourself" is the most profitable section of the book. It deals with the personalities of teenagers and helps them to evaluate their strong points and weaknesses.

This book answers questions which teenagers frequently ask. These questions and answers include many subjects ranging from social problems to baby-sitting techniques. In the part dealing with social problems there are many "this and not this" cartoons and paragraphs followed by lists of social manners which sum up the cartoons. Thus with the cartoons and the question-and-answer sections, which are followed by lists on such subjects as "good grooming" and "social know-how," a teenager is able to learn what to improve on and how to improve.

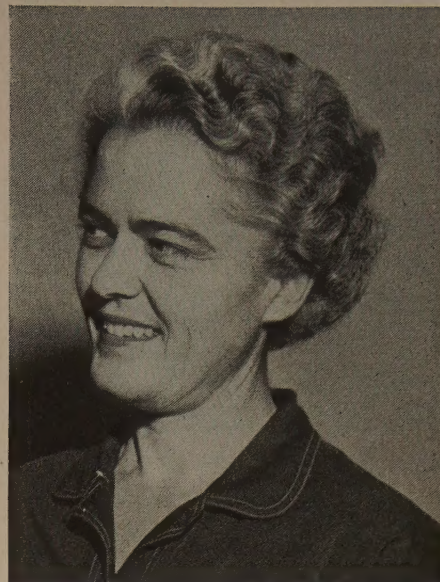
In the next unit the functions of the human body are demonstrated by a wonderful set of drawings which show the parts of the human body by layers. The book explains why and how you should take care of yourself, including such subjects as general health, smoking, addicting drugs, alcohol, and many other topics that teenagers want and need to know about.

The last unit discusses the teenager's present family and his future family. It explains how to be a good family member, how to do such things as manage your time and money, and how to plan for the future.

I think that this book answers all of the questions that a teenager will ask or wonder about, plus a few more. Any adult who wants to understand teenagers better would profit by reading this book. It seems to me also that anybody who reads it, not only teenagers, will learn a lot about himself as well as about teenagers.

Barbara H. Miller
New Haven, Conn.

the Children's Corner

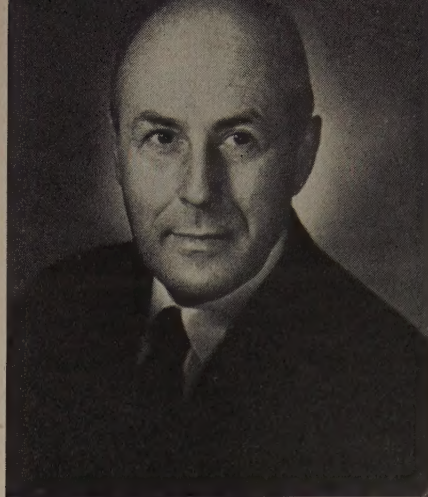


Mary Louise Villaret
Executive Secretary, Children's Division

■ One of the ways the subjects of giving thanks and stewardship may be presented to children is by means of the Birthday Thank Offering. Church school children in Hawaii, Panama, Puerto Rico, and the United States express their thanks and praise to God by giving a sum of money on a Sunday near their birthday. Each year's offering, approximately \$20,000, is used for a project involving children. This year, the last of a three-year project, the funds will provide workers among city children. The endeavors are designed to win children to Christ and His Church. A leader's guide, children's folder, and offering envelope are available to help teachers and parents encourage children to participate. The materials are available from now until late spring from the Order Unit, 281 Fourth Avenue, New York 10, N.Y. They are sent at no charge upon request. In your diocese or district materials may be available from a Birthday Thank Offering secretary or from your department of Christian education.

■ To assist families in observing Advent and Christmas, the Children's Division makes available *An Advent Family Service* and *A Christmas Family Service*. Intended for use at home, these services include a seasonal emphasis which will be welcomed by those homes that practice daily family worship. For families which have not yet made worship at home a part of daily living, the services can serve as a beginning for this valuable experience. Accompanying the Advent service are suggestions for making an Advent calendar and wreath. Copies of both services are available free of charge from the Children's Division in quantities of fifty or less.

■ The 1957 Church School Missionary Offering will be used for special, advance work in Haiti and for two projects at home, "Chapels on Wheels" and "The Church's Mission to Negroes." The children's mission study will focus on Haiti. In addition to suggestions for using the mission study material, the study book will contain background information on Haiti and the work of our Church there, a list of resources in the book, pamphlet, magazine, and audio-visual fields, a seven-chapter story for primary children, and a story of similar length for junior children. When the book is published, probably in December, a sample copy will be sent to all parish priests. Additional copies may be ordered from The Seabury Bookstores, Greenwich, Conn. The title is *Haiti, Land of Mountains*.



Robert A. Johnston and Theodore M. Switz, the editors of *Great Christian Plays*.

Drama in the Church

On November 15 a book will go on sale which has no known parallel among American or English publications. For the first time, complete details for the production by amateur groups of five classical religious plays and a number of choral selections have been brought together in one volume. Edited by Theodore M. Switz and Robert A. Johnston, the book will bring together modern English acting translations of ten scripts, original music by Thomas Matthews, costume sketches, and directions for staging, lighting, properties, casting, and even make-up.

The basic concept of *Great Christian Plays* is to provide the means for church, college, or amateur theater groups to tap the great resources of religious drama. These plays can and in fact should be presented from the chancel. "Historically, drama has played an important role in the worship life and in the program of religious instruction within the church," the Rev. A. Donald Davies points out in the Foreword. "Because of the power of its message, drama continues to be an excellent vehicle in assisting the Church to minister to the needs of men, women, and children."

From the first reading to the final curtain, the production of a play is a corporate action in which every

member of the parish can participate, whether it be as a youngster assigned the job of moving props or as an adult member of the acting cast. Through drama, a parish can reach beyond its own members to the entire community.

Unfortunately, the complexity of producing a play has frequently been an almost overwhelming obstacle to inexperienced groups, and it is this stumbling block the editors have set out to overcome. All scripts are in modern English, all musical cues are indicated in the text, and the music itself, written for organ or piano, is bound into the book. No special lighting or expensive props are required. Only simple costumes are called for and these can be made from sheets, draperies, or other items to be found around any household. There are forty-nine costume sketches. Because the plays are meant to be staged in the chancel, scenery as such is not a factor. The richness of the drama comes through the rhythmic, powerful lines, the music, and the beauty of the chancel setting.

Each of the selections in *Great Christian Plays* is distinguished for its vigorous quality and the enduring relevance of its theme. The five plays are the Brome *Abraham and Isaac*; the York *Resurrection*; the Digby

Conversion of St. Paul; *Totentanz (the Dance of Death)*; and *Everyman*. The choral readings are *The Four Apostles*, brief, contemporary radio scripts; *The Royal Pathway*, selections in rhythmic prose from *The Imitation of Christ* by Thomas à Kempis; *The Suffering of St. Mary*, translated from a poem by the late Charles Pierre Péguy; and *Christ Our Saviour*, dialogues based on the Gospel according to St. John. The readings are easier to produce than the plays, and are especially appropriate for small groups, but both plays and readings are filled with emotional impact.

Music for all five plays and *The Royal Pathway* was composed by Thomas Matthews. Mr. Matthews is director of music at Seabury-Western Seminary, assistant professor of organ and church music at Northwestern, and organist and choirmaster at St. Luke's Church, Evanston.

Robert A. Johnston, coeditor with Dr. Switz, is a professional playwright, the author of an acting version of Aeschylus' *The Oresteia*, and an authority on Old English literature. He is presently director of theater at Wright Junior College in Chicago and has also taught at the University of Nebraska and Northwestern.

Theodore M. Switz is a consultant to the Department of Christian Education and the author of several courses sponsored by the Department. What is not as generally known to his fellow Churchmen is that he is Director of Industry Relations at the University of Chicago and was formerly vice-president of Encyclopædia Britannica Films.

Great Christian Plays is sponsored by the Adult Division of the Department of Christian Education and contains a foreword by the Executive Secretary of the Division. A special pre-publication price of \$6.50 will be in effect for orders placed before November 15, the book's publication date. The price thereafter will be \$7.50. Rights to reproduce the materials will remain with the publisher except that any purchaser of the volume will be permitted to mimeograph enough copies of a script to supply members of the cast. *Great Christian Plays* is a Seabury Press book and will be available at all bookstores.

NEWS

New FINDINGS Managing Editor • Southern Presbyterians to Hear
About PLC's • November Leadership Training Diocesan Visits

THE REV. WILLIAM B. MURDOCK, for over a year managing editor of FINDINGS in addition to his regular duties as an associate secretary of the Leadership Training Division, has accepted a call to Trinity Church, San Jose, California, as rector. A new parish house and the oldest non-Roman church building in California will help him in his ministry to a large church school and Young People's Fellowship as well as to the student body of San Jose State College.

MISS MONIQUE ROMAN, formerly Coordinator of Missionary Information and a special staff assistant in the Department of Promotion, is returning from a year in Italy on a Ful-



Monique Roman

bright scholarship to succeed Bart Murdock as editor of FINDINGS and other Leadership Training Division publications. A Phi Beta Kappa who graduated second in her class at Mt. Holyoke, Miss Roman also did graduate work at Columbia. She is supervisor of the church school of Grace Parish, White Plains, N.Y., and will make her debut as FINDINGS editor with the January issue.

ACCORDING to present schedules, dioceses will have the following leadership training members on hand for training opportunities in November:

5-9 Delaware (Hall), Indianapolis (Tinker), Maine (Persons), Mississippi (Walters), South Dakota (Miss Giesecke); 26-30 Massachusetts (Persons), New York (Hall), Western Massachusetts (Coulter), and Western New York (Hunter).

REGISTRATIONS are still open for the first two laboratories of 1957, which will meet from the fourteenth to the twenty-sixth of January at Radnor, Pa. (just outside Philadelphia), and from January 28 to February 9 at Sycamore, Ill.

"The Nature and Mission of the Church" is a special theme for certain commissions in the Presbyterian Church in the U.S., and they have

invited the Rev. Elsom Eldridge, Executive Secretary of the Leadership Training Division, to inform them about our Parish Life Conference program. In late November at Charlotte, N.C., an inter-board group will consider how such experiences may help in moving toward the objectives they have set for 1957 and 1958.

"Christian Education: Revelation and Response" was the subject of the Alumni Lectures delivered in September at Trinity College, Toronto, by the Rev. David Hunter, Department director.

THE REV. CHARLES GUILBERT reports that as a result of the Department's leadership-training program in California last year, the diocesan department of Christian education received fifty-six requests for the department to duplicate the program of teacher-training. The diocesan department has trained thirteen teams of two persons each which have already conducted more than twenty-five six-hour sessions.

AFTER Bishop Emrich made the major address at the Synod meeting in Rochester, October 23, the Rev. H. Neville Tinker, Associate Secretary of the Leadership Training Division, led the delegates in a series of discussions on the theme, "The Mission of the Church."

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